

# Light

A Journal of Psychical, Occult, and Mystical Research

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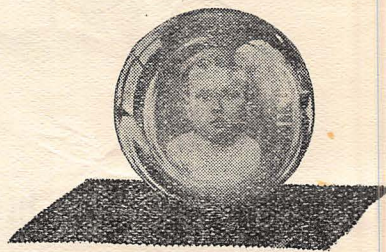
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## PRINCIPAL CONTENTS

<i>Problems of After Death Messages</i> .. .. .	566
<i>Pensions for Mediums</i> .. .. .	568
<i>Poetry and the Life Beyond</i> .. .. .	570
<i>The Mission of Spiritualism</i> .. .. .	572
<i>"Power" in Sheffield</i> .. .. .	572
<i>Reincarnation Debated</i> .. .. .	573

## NOTES BY THE WAY

### IS SURVIVAL PROVED?

CHIEF CONSTABLE F. J. CRAWLEY'S recent article on this question prompts the reflection that survival has been abundantly proved to thousands of us not merely by test experiments but by examples of spirit-presence, aid and guidance continued over years. These cases are not always marked by those physical happenings which seem to be the only criterion for Science—that is to say the kind of science which finds no interest in anything outside the physical order. Psychic phenomena are admittedly sporadic, capricious, and not yet amenable to the methods of scientific inquiry. But they are facts which, in the course of evolution, will infallibly come into the scientific purview. The combat between scientific obstinacy and spiritual pertinacity can only end in one way. In our view such books as the Rev. C. Drayton Thomas's *Life After Death with Evidence* and the newly-issued work *On the Edge of the Etheric* by Mr. J. Arthur Findlay are sufficient to prove survival to any man of reasonable mind.

\* \* \*

### IDEALISM AND WAR

WE lately heard war described as the outcome of the higher side of man's nature and not of the lower. While admitting the existence of a militant element in the human spirit we do not see the application of the argument to the slaughter and physical wreckage which war involves. It seems to be a case of spiritual forces turned to base ends—a perversion of the energy which might be used for the destruction of those things which hinder human progress. When those destructive instincts in the human mind are employed in conquering physical obstacles, as in engineering, or are engaged in warfare against the sources of human misery, they are in their right place. But the warfare of man against man is an atavism—it is a survival of what should be obsolete in a true civilization. It is argued that it is the "young Idealists" who make wars and not the "old Materialists," and that war gives occasion for heroic self-sacrifice. True, but if the young Idealists can find no better way of gaining their ideals than by wading through slaughter for them, then so much the worse for them. As for self-sacrifice, there are vastly more opportunities for this in daily life than can ever be provided by the battle-field. As for the "old Materialists" who avoid war, this is very much to their credit. But it is really not a question of Spiritualism (or Idealism) and Materialism—it is a matter of cold common-sense in which some of our Idealists seem to be strangely deficient.

\* \* \*

### A PROPHECY AND A WARNING

LET US IN is the title of a new book by Mrs. Jane Revere Burke, lately published in New York by E. P. Dutton & Co. It contains a Foreword by Mr. Edward S. Martin,

(whose name is well-known in the American literary and journalistic worlds) together with a Note by Mr. Bligh Bond who was associated with the reception of some of the messages, Mrs. Burke being the automatist. The communications purport to come from William James. Setting aside the question as to the identity of the communicators, we found many arresting passages in the book. It is, for instance, emphatically stated that in time to come "clairaudience and clairvoyance will be almost universal," and we read:—

The time is at hand when more than half the people will have developed these powers. Amongst you are actually millions who have such powers but fear to acknowledge it.

Then comes a warning printed in large type:—

Beware lest in developing these powers you are blind to the fact that as the sun shines on the just and the unjust so these powers can and will be used by the dark forces more easily than by the forces of love.

Replying to an inquiry from a member of the circle as to why this should be so, the answer was given "Because they operate under self-will and we under the Will of God are restrained till you seek our co-operation." If the book should be published in an English edition we will give it further attention by way of a formal review. In the meantime it seems worthy of a Note here.

\* \* \*

### BODY AND SOUL

"POWER," that strong but not very definitely person-alised agency, who is the chief inspirer of Mrs. Meurig Morris, stated in a recent address that there are different grades or qualities of the human body, even in the material world. This is quite true, and it is natural that it should be so. There are differences of "organic quality," as the phrenologists call it. Just how far "Power" is correct when he claims that every soul has exactly the kind and quality of body that is most suitable to it, we cannot be sure. So many factors have to be taken into account in considering the question. We might think of many cases that would seem to contradict the proposition, but when we came to examine them we might discover something that would support it. We think of Socrates, ill-favoured of face and form, and then we remember that Socrates said of himself that he had in himself traits of a criminal kind but that he restrained these by his philosophy. Carlyle, too, had the body of a peasant, even if he had the mind of a philosopher, and perhaps it was his gross corporeal quality that gave that stark—almost coarse—strength to his writings.

### THE GATE OF HEAVEN

"The Gate of Heaven" is the title given to the last work of the late Robert James Lees (author of "Through the Mists" and "The Life Elysian") which is to be published before Christmas by Messrs Rider.

Miss Eva Lees, his daughter, informs us that the publisher wished to make the price 7s. 6d. so as to give her a royalty but that she is foregoing the royalty in order that the price may be reduced to 5s., the figure at which the other two books are sold.

The book is the third of the series inspired by "Aphraar" and is to be regarded as a memorial to Mr. Lees. The first edition will be limited in number so that early application for copies is desirable. Applications may be sent to L.S.A. Publications Ltd., 16 Queensberry Place, London, S.W.7.



# PROBLEMS OF AFTER-DEATH MESSAGES

MISS GERALDINE CUMMINS ON CAUSES OF  
CONFUSION

*[In last week's issue of LIGHT, there was published the first portion of an L.S.A. lecture by Miss Geraldine Cummins (writer of the "Cleophas Scripts" and "Paul in Athens") on "Confusion in Communication," the subject dealt with being Confusion due to the mistakes of investigators." This week we give in shortened form the portion of the lecture dealing with "Confusion in Communications from the so-called Dead."]*

MISS CUMMINS, continuing her lecture said: A case in which confusion occurred, which was subsequently explained, is as follows. It concerned a young girl who died at the age of fifteen, whom I will call Elizabeth B. Her mother was a great friend of Miss E. B. Gibbes, and for some years after the daughter's death the mother had been tormented by the fear that she would never meet her child again. So Miss Gibbes asked for Elizabeth B., naming her, when one day I was sitting at the ouija board. After a pause "Astor" announced the person in question, who expressed surprise at the method of communication and said among other things that she had been told she would see her mother again. A fortnight later, Elizabeth purported to communicate again, sent messages to her mother, gave a few details about her present life and so on. In her record of the case Miss Gibbes says:

"Somehow neither of these sittings rang true to me. There was nothing that could not have been obtained impressionably from my mind and elaborated unconsciously by Miss Cummins; also the language used was couched in somewhat extravagant terms for a child, in a style which seemed to be the automatist's own. Some months later, Elizabeth B. gave a message in automatic writing, expressing herself in childish, simple language and alluding to certain anxieties of her mother's. I knew nothing about the conditions which surrounded her mother at the time, but sent the writing to her.

## HELPED TO SPEAK

"The mother replied immediately saying she was amazed at this correct impression of the conditions surrounding her, and added that although the signature and writing meant nothing to me, to her it meant a great deal, as it was extremely like the child's writing and signature, especially the dash and scrawl under the last letters. Elizabeth communicated again about a month later and wrote that her mother's thoughts had a different colour now, and that she was happier about her. She then stated spontaneously that the first time she spoke the guide did most of the talking for her, but that now she was getting so good at it she could manage alone."

Later, while giving further evidence which completely satisfied the mother that the child survived, Elizabeth wrote: "I have been helped by someone here to speak. The first time he called me he did the speaking for me, because I didn't know how to manage to write. So I expect you were a bit puzzled by what I said. He tried to say for me what I wanted to say, but of course he talked in his own way. Now I know what to do."

Of this case, Miss Gibbes writes: "Here then, we have the explanation given voluntarily of the unsatisfactory nature of the first two communications. It accounts for the somewhat advanced ideas expressed and the style of language adopted. It illustrates the necessity for perseverance even if the first attempt to get into touch with the so-called dead proves a failure."

## QUALITY OF THE MEDIUM

The interest and value of the communications made, depend not only on the powers of the communicator but on the quality of the instrument at his disposal.

I will give you a case in point. An acquaintance of my friend Miss Gibbes died a number of years ago. The

communicator N. gave evidence, her name, and facts about her death through four different channels—two automatists and two trance Mediums. Now N. had been in life a professional musician and had been an enthusiast for the most advanced modern music. Through the two automatists (Mrs. A. and Mrs. B.), she gave characteristic views about music, mentioning such advanced modern composers as Scriabin, Ravel, Stravinsky and others. I believe that in the cultured brains of the two automatists, she found the names and material with which to converse in her manner as on earth. Mrs. C. (a trance Medium) though fond of music, had not sufficient knowledge to be acquainted with very modern music. Through her, therefore, came allusions to Verdi, Rossini, etc., composers with whom she was probably familiar. However, through Mrs. X. (an uneducated trance Medium), N., the cultured musician, urged Miss Gibbes to sing such British ballads as "Absent," "I Pass by Your Window," and "Until," songs that the communicator loathed when she was alive on earth.

Miss Gibbes writes of this: "It is probable that had I gone first to Mrs. X. and received this style of evidence I should have been disgusted and would have given up the study of psychical research. A suggestion from my communicator that I should sing ballads was no proof to me of her survival—quite the contrary in fact. As it happened, these remarks only appealed to me as an indication of the difficulty under which my poor friend was labouring in order to convince me of her identity."

A certain light seems to be thrown on this particular case by a statement received by me in automatic writing. It purported to come from one who had made a study of Psychical Research when on earth. It is as follows:—

"I only wish to assure you that all my old friends who search so industriously for proofs of survival have an entire misconception as to the manner of communication and as to our attempts at controlling the Mediums. We do not control them—to a large extent they control us when we speak. It must be so, given the abnormal conditions of communication. Our message when it comes directly from us to the Medium is always translated by the inner mind of the Medium. What that mind cannot conceive or apprehend, it cannot translate. It receives our thoughts not in words but as thoughts. We can on occasions, if we are clever, give to these thoughts the very definite stamp of our style, then the style is reproduced."

## CONFUSION IN NAME SPELLING

A name in the memory of the Medium may cause considerable confusion in communications. The name "Hubert Bois" was once written through me, coupled with the name of a town in the north-west of England and an address. Neither I nor the sitter knew anyone in that town, nor had we ever visited it. The sitter wrote to the address given and the letter was returned. No one of the name B-o-i-s apparently lived at that address. Many months later, the sitter ascertained that a man of the name B-o-y-c-e had lived at that address and had died at the time stated in the communication.

You will note that "Bois" and "Boyce" both make the same sound, so the name may have been received phonetically. I had some seven years previously met a Mr. Bois who lived in the East. So the spelling of this sound as a proper name was in my memory and was introduced into the automatic writing when Hubert B-o-y-c-e apparently tried to communicate. Now this case was an evidential one, as the communicator was unknown to either sitter or Medium, and gave correctly details of his last illness and other facts about himself. But, owing to the confusion in the spelling of his name at the first sitting, for six months the sitter and I laboured



under the impression that the communication was valueless and emanated from my subconscious mind.

There is much confusion of opinion as to convincing evidence. The average man may be convinced of survival by the intonation of a voice at a direct voice sitting or by a thumb print. The psychologist is only convinced by fundamental evidences of personality which of course can only be obtained through a series of sittings. I will mention one instance within my own experience as, though I did not take part in the sittings in question, I was present at all of them.

The Communicator, whom I will call Mr. Roberts, was a brilliant man during his life on earth, but was possessed of an abnormal character due to certain complexes buried in his subconscious mind. Now, these can only be discovered by a careful analysis on the part of a psycho-analyst of the material used by a man when he expresses himself in speech or writing. So a mental specialist (who was also a leading psychologist) made a careful examination of all Mr. Roberts' communications. He stated that the reactions to the complexes which had been the fundamental part of Mr. Roberts' nature during his earth life were expressed correctly in these messages. Furthermore, this psychologist made a study of the Medium's conscious writing and found no trace in it of those particular reactions to complexes which are essentially a part of the individual's subconscious mind.

Now, Mr. Roberts' messages had been in part given in automatic writing. His own writing was exactly reproduced in the automatic writing. He had communicated also facts known only to three living people and given when they were not present. Of course, the critical investigator would say that such evidence might be explained by latent telepathy. But it seems impossible to explain—except by the theory that Mr. Roberts survived—the reproduction of that fundamental part of his subconscious mind which had governed his actions in his earth life.

I know of other instances in which personality as well as evidence was given with remarkable accuracy through automatic writing. Yet Mr. Bradley states in his recent book that ninety-nine per cent. of automatic writing is "either nonsense or merely represents a coloured impression of the mind of the writer." It seems to me that had Mr. Bradley investigated this method of communication more fully, he would have lessened the percentage.

#### WORST CONFUSION OF ALL

I have given some instances of confusion in communications and of confusion in the minds of investigators. Before closing I should like to mention the worst confusion of all. It is to be found in the mind of the big public in regard to the meaning of the word "Spiritualism." In this respect, they have been led utterly astray, and their unfortunate confusion is, to a considerable degree, caused by Spiritualists themselves. For instance, Spiritualists have made a number of clergymen open enemies of the subject by not merely claiming Spiritualism to be a religion, but by leading people to believe it is a religious sect hostile to all other churches. In the name of all that is sane and sensible, let us try to prevent the cultivation of this fruitful cause of dissension in the great Spiritualist movement.

The word "Spiritualist" simply means "an individual who believes in the proved survival of human personality after death," and it seems important that we should keep to this meaning of the word, though some may not consider it adequate or sufficiently lofty in character. After all belief in the proved survival of human personality is a very great asset in a materialistic age, an age of desperate heart searchings and shattered beliefs. For the average man, it brings order into intellectual confusion, it widens the horizon, changes the finite to the infinite, above all gives steadiness and purpose to this strange life of ours, in which we are rather lonely wayfarers, travelling between the two Mysteries, birth and death.

## MEMORIES OF EARTH LIFE

To the Editor of LIGHT.

Sir,—In connection with Miss Cummins' interesting lecture, "Confusion in Communication," published in LIGHT of November 20th, may I quote a passage or two from the record of a recent sitting with Mrs. Osborne Leonard. The communicator was my wife.

"When one has been on this side a few years, details and incidents of earth life become dim, if they are not necessary to spirit life. One remembers the lessons derived from them but one doesn't want—nor is it necessary—to remember the incidents that provided the lesson. A child at school wants to remember the point of his lessons . . . but does he want to remember the paper he wrote on, the pattern of the slate, the length of the period he took and every little detail which at the time was important to the lesson but later should be forgotten so that the lesson can be remembered more clearly. On our side, after a short period of Spirit life . . . we find ourselves living in and remembering what we learned through earth life, but not the details and incidents. . . . I don't take the trouble to remember whether you scratched your finger on the morning such and such a thing happened, but I remember the important outcome of what happened."

Again, in connection with some remarks on "table sittings," the communicator said: "Sometimes the table people ask us definite questions and we can't always reply because, in order to answer, we have to re-focus the faculty of memory. To begin with, while we are communicating in a semi-physical way we are not in our own environment where we can marshal our thought forces at will. Leave it to us to provide what proof we can."

The same thing would of course apply in sittings of other types.

W. S. MONTGOMERY SMITH.  
16, Kensington Hall Gardens,  
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#### JEWISH SOCIETY FOR PSYCHIC RESEARCH

This Society has opened offices at 41a Kings Road, Sloane Square, London, S.W.3, as a centre from which to pursue its activity.

Prior to the commencement of its first business meeting the Council attended and with due solemnity marked the occasion. An Invocation specially composed for the opening was given, followed by the recital of the Kaddish—those present remaining standing in silence, after which each member expressed satisfaction at the consummation of their efforts to establish a permanent home.

The Council invited members and friends to an "At Home" on Saturday last and a very enjoyable evening was spent. Mr. T. Wyatt also addressed the gathering and gave several clairvoyant descriptions. Funds and helpers are earnestly needed to enable the management to carry out its plans.

#### DUTCH UNIVERSITY LECTURES

A Dutch correspondent writes: At the People's University of Amsterdam a series of lectures is now being held by Dr. Tenhaeff of Utrecht, on "Occult Phenomena." The syllabus announces that the speaker will deal mostly with the scientific aspect of these phenomena.

As far as it is possible to judge from the lectures given, Dr. Tenhaeff shows an extensive knowledge of metaphysical and spiritualistic literature and has also taken part in various experiments, notably those of the late Prof. Heymans at Groningen.

The attendance so far has been good, and composed of all sorts of people, with a majority of men students. Although Dr. Tenhaeff has an almost too matter of fact way of putting his case, he easily holds the attention of his listeners during the full hour of his lecture, and many questions are put to him showing both the keen interest and the varying degree of occult knowledge of the audience.



## AMERICAN S.P.R. AND NEW YORK SECTION

### STATEMENT AS TO THEIR RELATIONS

WE have been asked to give prominence to a *communiqué* from the Executive Secretary of the New York Section of the American Society for Psychical Research, which is submitted for the purpose of correcting any misapprehension as to the relative status of these two organizations. Confusion, it is pointed out, would be detrimental as it would give a wrong idea of the functions of the parent Society, under whose Charter the New York and other daughter organizations perform their work in a strictly autonomous manner—very much as a British Dominion carries on its affairs and pursues a scheme of policy without the interference of Parliament.

The following are the only three facts which might, in the absence of accurate knowledge, give colour to misunderstanding.

(1) That as a matter of convenience and economy, the same premises are used by both Societies.

(2) That persons joining the New York Section must be members of the A.S.P.R.; and that the payment of their regular subscription to the Section automatically makes them members of both organisations.

(3) That, as before said, the Section works under a Charter of Affiliation to the parent society and this Charter, whilst giving any Section freedom to frame its own policies, provides for the recognition of a central authority and a co-ordination of effort in the field of Psychic Research all over the North American continent by its chartered organization.

The American Society for Psychical Research has a Charter of Incorporation which determines its aim and work as of a scientific nature. It holds the premises at Hyslop House and administers its endowment on lines of scientific research and publication under the guidance of Committees responsible for such purposes. It does not offer its members the use of Mediums or any facilities for propaganda of a popular nature. Neither is it constituted for public education in this sense. It is an investigating and recording society first and foremost and is not committed to any theory or school of opinion.

The New York Section, on the other hand, is ruled by a governing board of its own, which is absolutely free to adopt a policy of interesting the outside world in the principles and methods of Psychical Research and to carry on such experimental work, whether official or unofficial as may seem good to it. During the autumn and spring sessions, the Section offers a series of popular lectures by the best procurable authorities, on a great variety of subjects; and these are regularly held twice a month from November to May inclusive. It also arranges for visits from Mediums of the most competent and trustworthy types to hold sittings for its members, and a series of classes for instruction in the experimental side of the subject. It does not issue any Bulletins, although it may do so later; but members and intending members are supplied with all information of its activities in the form of printed programmes.

The Journal, *Psychic Research*, which is issued monthly from Hyslop House, is the organ of the A.S.P.R., and not of the New York Section.

### "LIGHT" SUSTENTATION FUND

We acknowledge with thanks the following donations to LIGHT Jubilee Sustentation Fund:—

	£	s.	d.
Anon - - - - -	50	0	0
Fleur Charley - - - - -	1	0	0
"B" - - - - -	1	0	0

Subscriptions, however small, sent to the office of LIGHT will be gladly received and acknowledged.

## PENSIONS FOR MEDIUMS

To the Editor of LIGHT.

Sir,—For some time I have been keenly interested in the S.N.U. Fund of Benevolence and I realise the benefit it is to many of those who have done excellent pioneer work for the cause of Spiritualism and who are, through advancing age or other reasons, unable to work and therefore find themselves with little or nothing to live on.

Is anything being done to encourage those who are working in the movement to-day to provide for old age or illness? Mediums do not come under the provisions of the National Health Insurance Act; they are "rogues and vagabonds" and have no standing at present. Some of our Mediums and workers may be like the wise virgins, storing up something for the future; there may be many who have not given it a thought and are doing nothing, but who would be willing to put away a little each week were the need for such provision brought to their notice.

I have given the matter a good deal of consideration, and one of the members of the W. T. Stead Library, who has experience and knowledge of such matters, has been in negotiation with various Insurance Companies, and has secured exceptionally advantageous terms for pension schemes. By paying £1 10s. or £2 each quarter (which works out at less than 2s. 6d. or 3s. 4d. per week respectively) the contributor would be entitled to draw a pension at the age of 60 or 65, or, alternatively, to collect a lump sum at those ages.

Mr. Norman Cary, 25, Elliston Road, Redland, Bristol, would be pleased to send full particulars to enquirers on receipt of stamped foolscap envelope.

A good way of securing treatment in sickness is by paying 2d. per week to the Hospital Saturday Fund. Free treatment in certain cases, and grants towards dentures and surgical appliances, and even the advice of specialists at reduced fees, are all available to the contributor and dependents. The only difficulty in this is that individuals cannot contribute direct to this Fund; payments must be made through a society or firm, and at least ten people must subscribe. Secretaries of Spiritualist societies can obtain all particulars of this Fund by writing to Mr. W. H. Reed, F.I.S.A., Secretary, Hospital Saturday Fund, 52, Gray's Inn Road, W.C.

The lack of a feeling of security is the cause of much anxiety among workers in our movement, and the adoption of these suggestions will, I trust, be a sure means of relieving it. Will all readers kindly keep this letter by them, so that they may bring it to the notice of any of our friends who have need of the help it offers. E. W. STEAD,

Hon. Sec., The W. T. Stead Library,

5 Smith Square,  
Westminster, S.W.1.

### DIRECT ORDERS FOR "LIGHT"

There is still a ready response to our appeals for readers to order LIGHT direct from this office, instead of purchasing their copy locally, but we feel that there are still a large number of readers who do not realise the difference in the two methods, from our point of view.

One point, which is apt to be overlooked, is the discrepancy between the price paid by the reader for his copy, and the amount received by the publisher. If we receive subscriptions direct we are able to avoid the elaborate and expensive method of trade distribution.

The subscription rate (including postage to any part of the world) is 20/- per annum, 10/- for six months, 5/- for three months, payable in advance. Orders should be sent to the Manager of LIGHT, 16, Queensberry Place, London, S.W.7. An order form will be found on page iii of cover.

Readers who prefer it may still obtain LIGHT by placing a regular order with a newsagent, and it is still on sale at the bookstalls of various Societies.



# LETTERS TO THE EDITOR

*(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).*

## SPIRITUALISM AND "CRANKS"

Sir,—As a Spiritualist, I beg to differ from Lieut.-Col. J. C. Robertson when he alleges that Spiritualism is being harmed by "cranks" who preach pacifism, vegetarianism, teetotalism, "anti-blood-sport-alism," anti-nationalism, etc. To begin with, we do not dispose of any movement by labelling its advocates "cranks" any more than Dean Inge disposes of Spiritualism by talking derisively of "old wives' tales about ghosts."

Thinking people desire more than mere knowledge of life after death—fundamentally important as such knowledge undoubtedly is. They seek the coming of the Kingdom *upon this earth*, and the manifestation of the knowledge of God in the everyday details of life.

Does the Colonel imagine that mere knowledge of life after death is the sufficient passport to heaven? Does he believe that the teachings of the Seers and Saints of all times are to be thrust aside as of minor importance? Does he think that in Paradise there will be tame deer to chase, beefsteaks to eat, alcohol to imbibe? And, if not in Heaven, why NOW? Earth should be Heaven, but man has made it Hell. God has given us the glories of sun and stars, the wonders of land and sea; flowers to rejoice in, creatures to care for, sweet fruits to feed upon. Heaven is at hand, if we would but see it; but without God, without Love, Heaven cannot be—either here or in the hereafter. T. KIRBY.  
28, Church Road, Watford.

\* \* \*

## SPIRITUALISTS AND REFORMERS

Sir,—There was a time when Spiritualists were regarded as "a set of cranks with bees in their bonnets," now there are many people who accept Spiritualism, and who regard all other reformers as having "bees in their bonnets." The platform at the Royal Albert Hall consisted of speakers who are all "cranks" for they are devoting their time and energy to preach many of the things that Lt. Col. J. C. Robertson mentions.

Surely after 83 years the case for survival has now been proved. Is it necessary to continue re-stating our claims which have been established beyond all shadow of doubt? Spiritualism is a religion of reform. The whole energy of the Spirit world is directed to linking this Movement with all other movements which stand for the reform of the many abuses which prevent the progress of the human spirit in this world. M. BARBANELL.

\* \* \*

## "WHITTILING DOWN"

Sir,—It is with regret I see certain correspondents pleading for "simplicity" in Spiritualism which apparently, means "whittling down" a wide and humane movement to the one-tenth of survival after death.

Many Spiritualists are opposed to meat-eating, vivisection, war and blood-sports, because they believe that, in opposing unnecessary and useless cruelty, they are on the side of the angels who teach compassion, love and moral responsibility not only to mankind but to the animal kingdom. There can be nothing contemptible in this! HYLDA BALL.

\* \* \*

## "RESURRECTION OF THE BODY"

Sir,—For some time past an attempt has been made by writers and preachers in the Churches to bolster up the age-long error which maintains that the mortal or physical body of Christ rose after his death upon the Cross, and that the mortal or physical body of all other men will rise "at the Last Day," by quoting Sir Oliver Lodge as not being adverse to belief in the resurrection of the mortal or physical body of the Christ.

As psychical experiences and scientific investigation

have long since shown that no mortal or physical human body, either of the Christ or of anyone else, can rise again and function after death, but that it is the spiritual body which rises and can materialize in manifestation; I wrote to Sir Oliver Lodge asking him to be so good as to inform me whether he did, or did not, believe in the resurrection of the mortal or physical body, either of the Christ or of any other person, in order that I might be in a position to confirm or deny the report.

In due course I received a letter, under date Nov. 5th, 1931, in which Sir Oliver says:

If anyone thinks that I have said anything to substantiate the idea of resuscitation of our mortal bodies and the use of them hereafter, he is mistaken.

From this it is perfectly clear that Sir Oliver does *not* believe in the resurrection of the mortal or physical body, either of "the man Christ Jesus" or of any other person, and, it is to be hoped that this plain statement will give the quietus to the mischievous attempt to raise the old error.

CHARLES L. TWEEDALE.  
Weston Vicarage, Nr. Otley, Yorks.

\* \* \*

## THE QUEEN'S HALL SERVICES

Sir,—I occasionally attend the Sunday service at the Queen's Hall, and, being rather sensitive to impressions, I notice the cold atmosphere—this, of necessity must be in a building with such a mixed audience. I have often thought that a good incense perfume would do quite a lot to soothe the material minds of those who fill the hall. Incense is used at the Wimbledon Church, but it irritates my throat. I understand it is made from a prescription of an Old Testament writer. Incense like everything else has evolved since Leviticus was written and only the best should be used at a religious service.

Why will they chant so quickly the "Lord's Prayer" at the Queen's Hall; and why does not the President stop the clapping that occurs so often after the address? I have seen the speaker actually get up and bow after applause.

E. H. WORTH.  
2 Aldington Road, Streatham, S.W.16.

\* \* \*

## CLEARING HOUSE FOR MEDIUMS

Sir,—Reading Mr. Battersby's letter in LIGHT of the 20th of Nov., I do not know whether to laugh or be angry. Why are Mediums charged with dishonesty? Are we less honourable than the rest of the community and is Mr. Dennis Bradley to be one of the examiners? Are the heads of Spiritualist Societies not capable of judging the merits of the Mediums working for them? Are Miss Stead, Mrs. de Crespigny, Mrs. Stobart, not capable of knowing what we can do?

I am writing this for all Mediums; and, from what I know of my brother and sister workers, I know them to be as honourable, hard-working and self-sacrificing a class as many who would dictate to us.

ALFRED VOUT PETERS.  
51 Hunter Street, Brunswick Square, W.C.1.

\* \* \*

## DOG'S WANDERINGS DESCRIBED

Sir,—I have just had an interesting description of my dog given me by "Lulu," Mrs. Morrel's control. I told her the dog had picked up some poison, ran away and wasn't found for two days. She said "he is a brown dog, a spaniel, he was living in a ditch, went into a shed where there were a lot of old wheels and then went to a place with an S. He is a most beautiful colour, quite golden."

This was all correct. He was seen in a field, afterwards on a farm, and was found by my gardener on the top of Shap Tor. I had sent him to search along the road and he did not know why he went up the hill. The dog is a golden retriever, very like a spaniel. The description was quite spontaneous.

BARBARA MUSGRAVE.



## Light

All communications for the EDITOR should be addressed "The Editor of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7." 'Phone: Kensington 3751. (Editorial only).

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## POETRY AND THE LIFE BEYOND

SOMEONE has said that "the poets are all Spiritualists," and it may well be that all the really great poets have had some sense of an Unseen World. It would indeed be difficult to find one in whose writings there is no trace of this. Two exceptions that come to mind are not amongst the great ones. There was Swinburne and there was James Thomson ("B.V.")—Swinburne who wrote in denial of any life beyond, and James Thomson whose "City of Dreadful Night" was a cry of despair. But these exceptions, and perhaps a few others, may be ignored. The great poet, who is always a great seer, has never failed to show some vision extending beyond the grave.

Even so, it would not appear that very much turns on the question whether the poets were Spiritualists or not. There are those who continually look for authorities on some question which a competent mind would settle for itself without recourse to what anyone else had written, said or thought. There has always been too much deference paid to "authorities" in these matters. Galileo's discoveries of astronomical facts were disputed because they were not in accordance with the ancient documents. They lacked the "authority" of the sacred records and the writings of the Church Fathers. They had only the authority of Nature and of truth, which has so long been subordinated to the vain opinions of learned ignorance.

Now, in regard to this question of human survival and immortality, the ancient teachings of religion support it. So does the testimony of the poets, the seers, the mystics, and some of the wisest of the philosophers. That is, of course, all to the good. But we should be in sorry case if we had nothing else to rest upon. We should be reduced to little more than pious hopes and speculations. To-day we know that we have the witness of facts in Nature, and in the presence of these, "authority," even when it is on our side, is not of the first importance.

The question, then, whether the poets have

always been Spiritualists or not does not concern us very much, although we admit that it would be strange if the poetic sense of vision and intuition had failed to discern something of the truth. Still, in many cases it was a rather dim perception. Many of the poets, their minds confused by a theology now fortunately becoming extinct, have written of the dead as lying asleep, and then, apparently without any sense of incongruity, have referred to the spirits of the departed ones as soaring in the spaces above us or singing in the heavenly choirs. But one does not expect much in the way of logic from the poet—he is above logic in much the same way as a king is above law. Still he believes in some sort of a life beyond, and had the philosopher and the scientist kept pace with him in his belief he would doubtless have gathered from them some clearer notion of the kind of life which awaits humanity "on the other side." The poet, however, had to lead the way, as the seers always do, leaving the work of definition and rationalisation to be done by the thinkers and scientific discoverers. That is the work which is being done to-day; it is being proved that the life beyond is more than a poet's dream or a mystic's vision. It is a principle in Nature, a fact in experience, and by consequence natural, reasonable, and quite independent of human authorities whether for it or against it.

We have learned finally and conclusively that the dead live, and our next step is to gather knowledge concerning the kind of life they enjoy and something of its laws and conditions. That knowledge is coming through more and more clearly as time goes on, and in the record of it the poet's aid will be at least as valuable as that of the scientist, for it calls for imagination as well as the precise marshalling of facts.

## THE PSYCHE AND ITS POWERS

THE eighth of the series of lectures by the Rev. Ethelbert Goodchild, M.A. delivered to the members of the L.S.A. on Monday evening dealt with the functions of the psyche.

In the course of his address, which was full of valuable suggestions, he said that the primary function of the psyche was the exploitation of the subconscious. The subconscious region of the mind was the repository of illimitable resources, holding all the experiences of every kind through which the psyche had passed even in the ages before the human stage had been reached. The conscious region was a kind of top layer to which the psyche brought the contents of the subconscious as and when they were needed. In the evolution of mind all these resources became more and more available for coping with every circumstance of life, the overcoming of difficulties, the banishment of care and anxiety, and the healing of disease by psycho-therapy.

The fact that in the sub-conscious region were stored the energies, memories, failures and achievements of the psyche during its millions of years of existence was one of immense significance. It meant that each individual was in contact with the life of the Universe, as part of one vast organisation of Being.

Mr. Goodchild answered several questions at the close. Captain Dampier presided. D.G.



## SIDELIGHTS

### THOMAS EDISON AND FUTURE LIFE.

That Thomas Edison believed in a future life is asserted definitely by his friend, Henry Ford, in an interview quoted by *Psychic Research* (the organ of the American Society for Psychical Research). "At one period of his life," says Mr. Ford, "he (Edison) gave no thought to the hereafter. But when the years increased and he began to think of the natural end of this stage of life, he turned his thoughts to the great question. He then reached the independent conclusion that individual life continues through the change which we call death. I remember several years ago," Mr. Ford continues, "someone asking what, in my opinion, was the greatest thing that had occurred in the last fifty years, I replied: 'Mr. Edison's conclusion that there is a future life for all of us.' The person did not take me seriously, but I still think it so."

\* \* \*

### "IN HARMONY WITH THE BIBLE."

Spiritualism continues to form the subject of many sermons—an indication that clergymen and ministers are interested in the subject, even if they are not always well informed regarding it. Recently, preaching at Hastings, the Rev. C. C. Dobson, M.A., propounded this test: "If it (Spiritualism) were of God, it would be in harmony with the Bible; if it were of the Devil, it would be against." It would be interesting to know what Mr. Dobson means by being "in harmony with the Bible." Does he, for instance, mean the declaration in Ecclesiastes (iii., 19): "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath: so that a man hath no pre-eminence above a beast. All go unto one place: all are of the dust and all turn to dust again." Certainly, Spiritualists do not agree with this; but neither do the majority of Christians who do not call themselves Spiritualists. Will Mr. Dobson say that these Christians are "of the Devil?" If not, why? He ought to do so to be consistent. Spiritualism is not "in harmony" with *everything* in the Bible. That is impossible. But it is in harmony with the teaching of the Bible that men survive death and that in some instances (as recorded in the New Testament of Moses and Elijah) they can make this fact known.

\* \* \*

### WHAT WILL MR. DENNIS BRADLEY SAY?

The attitude of the Roman Catholic Church to Spiritualism remains stubbornly "antagonistic," notwithstanding the protest uttered by Mr. Dennis Bradley in his recent book "... *And After*." Mr. Bradley says the Roman Catholic Church (to which he adheres) "has discounted and discouraged it (communication with spirits) by the contention that only evil spirits communicate with human beings" and then he adds: "... This broad contention is incorrect, as I have proved by personal communication with many individual spirits." This declaration was no doubt expected to carry weight; yet we find Father Day, a Jesuit preacher, reported (in the *Manchester Guardian*) as saying: "As far as Spiritualism was real, it was a form of diabolism, of devil-worship." This condemnation, it will be noted, does not apply to messages or teachings, but to the phenomena. Mr. Bradley should take the matter up with Father Day.

\* \* \*

### A CRITIC CRITICISED.

Recently there was reviewed in *LIGHT* a book by Dr. P. J. Gearson in which "Spiritism" was roundly denounced as opposed to Roman Catholic teachings. In *Catholic Book Notes*, a mild protest is made against the reverend doctor's controversial methods. "We fear," the reviewer says, "those who have some personal experience of the workings of Spiritualism in this country, or have acquainted themselves at first hand with the best literature of the subject, will grow rather impatient with

the writer's dogmatism. Something of what is said as to the prevalence of imposture may be true in the United States but it is not true to the same extent in England. Moreover, the writer very regrettably confuses, or at any rate groups together, a number of things that are entirely distinct . . . and many statements are made, *no doubt unconsciously*, which are quite contrary to fact." Whether Dr. Gearson will most relish the accusation of making statements "contrary to fact" or the excuse that he does so "no doubt unconsciously" we are unable to guess.

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### PSYCHIC CENTRES.

Effa Danelson, writing in *The Occult Digest* (Chicago) gives some interesting—and perhaps unexpected—suggestions to scientists in their search for the "seat of the soul." They will grope in the dark, it is stated, "until they take up the study of the psychic centres. These centres are located in the vital organs of the body and their sentinels are to be found in the palms of the hand, the soles of the feet and in the several joints of the body—such as the elbow, the hip and shoulder. There is one very vital centre lying at the small of the back. This centre is the impulse centre or the drive wheel of your psychic universe."

\* \* \*

### A WARNING VOICE.

A clairaudient warning which probably saved her life is described by Lila Sheehan in the *Occult Review* for November. "One night recently," she writes, "in a London hotel, on retiring to sleep I put out the light and got into bed, when some mysterious force impelled me to get out again. First I turned a deaf ear, saying to myself, 'I have only one match and I can't waste it for nothing.' Suddenly I heard within me a voice saying, 'Isn't your life worth a match? Get up.' I got up, still sceptical and unwilling, and decided to sit and read. I knelt before the gas fire and struck a match to light it, when I was sent head over heels by an explosion—not a very great one, for the tap was only half on. The escape was quite sufficient, however, to have gradually let out enough gas during the night to have killed me in my sleep. A cold in the head had limited my sense of smell."

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### SIR OLIVER LODGE.

Sir Oliver Lodge is the subject of a "phrenological character delineation" by Mr. J. Millott Severn, F.B.P.S., of Brighton. "All who know Sir Oliver," says Mr. Severn, "must have been struck with the fine contour, height and expansiveness of his head and his distinctive personality. His head is verily a great dome of thought. The texture of his brain is of superior quality, and his combined mental faculties endow him with a powerful mentality. Nearly the whole of his mental faculties are distinctly outstanding, both in respect to their size and activity. . . . The great height of the head indicates a strong moral and religious mind, not generally so manifest in practical, matter-of-fact scientists. Conscientiousness, spirituality, benevolence and veneration are particularly large, and greatly influence his character and conduct. Had he chosen the Church as a profession, he would have adorned that calling, and been a great power and influence in the religious world. Matters purely scientific but lacking application to man's spiritual well-being are not wholly satisfying to him; his range of vision carries him into higher realms of psychic manifestation, into which the scientists of the future will of necessity have to delve if they would be abreast of advancing thought and intellect."

Sir. Lawrence T. Jones writes pointing out that "Violet Cobham" of Hagley Hall, Stourbridge, whose letter in reply to Dean Inge was quoted in "Sidelights" last week, is the Viscountess Cobham.



## THE MISSION OF SPIRITUALISM

MR. HANNEN SWAFFER AND MR. MAURICE BARBANELL AT BOURNEMOUTH

THE rain fell in a steady downpour during the evening of Wednesday the 18th inst. Even so, the Winter Garden at Bournemouth was well filled when Mr. Hannen Swaffer and Mr. Maurice Barbanell appeared on the platform which for so many years was occupied by Sir Dan Godfrey's world famous orchestra.

After a few appropriate remarks from the Chairman—who mentioned that the meeting had been jointly organised by the National Spiritualist Bath Road Church and the Spiritualist Mission, Charminster Road—Mr. Barbanell addressed the meeting, and delivered a most thought-provoking and well-reasoned discourse on the application of modern revelation, to the present religious problems. Among the many observations made by Mr. Barbanell was one relating to an Irish Spiritualist who was endeavouring to convince a friend of the fact of survival, and who, in despair, finally exclaimed: "You cannot die for the life of you." That, contended Mr. Barbanell, was the whole case of Spiritualism.

In dealing with the question of mediumship, Mr. Barbanell stated that "a Medium is merely an individual using a psychic faculty which we all possess." When referring to the attitude of the clergy regarding present day revelations he deprecated "the fallacy of believing that the best lay in the past," and believed that, as with physical science, so with religion, "the best lies in the future." In a peroration that was remarkable for its lofty thought and beauty of expression, Mr. Barbanell said: "The mission of Spiritualism is to restore inspiration to religion and to make possible the binding of all people of every faith in a common spiritual fellowship."

Mr. Hannen Swaffer was in his best form. He took his audience into his confidence and for an hour held the tense attention of all present as he told them the intimate story of his talks with the living dead. His thin form, sometimes erect in bold assertion, sometimes bent in appeal, turning to right and to left as though in quick response to a silent question directed to his receptive mind, with voice rising to vehement protest or falling to an almost undetected whisper, he told the story of his conversion to Spiritualism and the many remarkable experiences he had had during the last seven years.

Mr. Swaffer is not an orator, neither is he eloquent, he has no studied platform manner. To listen to him as he tells the simple yet astounding experiences of his almost hourly communication with the so-called dead, is to realise the deep conviction of his faith in the fact of survival and the practical use he makes of his newly found knowledge.

As Mr. Swaffer himself declares, he is "first and foremost a journalist," and it is his business to report what he finds. That he is certainly doing in a manner possible to himself alone.

The profits of the meeting, amounting to about fifteen pounds, will be equally divided between the two Churches above named and the Fund of the Spiritualist National Union.

FRANK T. BLAKE.

## THE PROPAGANDA CAMPAIGN

In pursuance of their carefully-prepared propaganda campaign, Mr. Swaffer and Mr. Barbanell addressed meetings at Blackpool on Sunday last and at Southampton (Central Hall) on Wednesday this week.

On Sunday next they will speak at Tonbridge (Capitol Cinema) and on the following Sunday (Dec. 6th) at Golder's Green.

Prior to the Bournemouth meeting (described above) they spoke to large audiences at Birkenhead (Town Hall), on Saturday, Nov. 14th and at Liverpool (Picton Hall) on Sunday, Nov. 15th.

## "POWER" IN SHEFFIELD

FOR the first time in local experience, the large Victoria Hall in Sheffield—which is owned by the Wesleyan Methodist community—was the venue of a Spiritualist gathering, this significant exception being granted to the visit of Mrs. Meurig Morris and Mr. Laurence Cowen to the great Yorkshire city on Thursday evening last week. The success in numbers and effectiveness of the meeting was foreshadowed by the complete selling out of all tickets days before, and the assembling of long queues outside the great building on both sides hours before the doors were opened. Between 2,000 and 3,000 were able to secure admission, hundreds being turned away, though the weather conditions were anything but favourable.

According to Mr. O. J. Wendlandt, the organising secretary of the Sheffield Psychical Research Society, under whose auspices the meeting had been arranged, this service was far and away the most successful and largely attended in local Spiritualist annals and reflects great credit on all concerned, which includes the many churches affiliated to the movement in that division of Yorkshire.

The local press gave unusual notice to the event, speaking respectfully and convincingly of "this spirit voice from the other World," as they unqualifyingly described "Power," referring eulogistically to his remarkable personality and oratory, giving long extracts from his philosophical teaching. Special reference was made to the trance-like, spell-bound interest of the great assemblage during the 55 minutes' unflinching delivery of "Power's" message as he dealt with the contrasting conditions and co-ordinating interests of the "Two Worlds"—which was the title of his Sheffield discourse.

A great reception was given Mr. Cowen from his brother and sister Yorkshiremen and Yorkshire women—for, as he humorously reminded them, he was a native of Hull, though he had always striven to keep the fact out of the papers as he ran such a risk from the compositors of his birth-place being spelt slightly incorrectly but, in the opinion of many friends since he had become a Spiritualist, more appropriately! He was loudly applauded at the conclusion of his address.

The Chairman of the occasion was the Rev. Dr. Alfred Hall, and he was supported on the platform by many local Spiritualists, the entire space reaching up to and around the organ loft being filled. The Rev. Dr. Frank Ballard sat beside Mr. Cowen, and this veteran stalwart of the movement was visibly delighted with the big assemblage crowning his life-long work for the cause in the district. The organist, Mr. Sydney Lamb, a Spiritualist himself, added greatly to the amenities in making the interval between the opening of the doors and the commencement of the Service seem of no account by an excellent programme of sacred music and subsequently by his sympathetic and vibrant accompaniment of the hymns. We congratulate Sheffield Spiritualists on the great step forward this interesting re-union and amalgamation of forces will surely bring in its train.—*Communicated.*

While the congregation was assembling at the Fortune Theatre, London, on Sunday evening last, Miss Joan Weston played selections on the violin. Mr. Donald Braybrooks was at the organ, and Dr. William Stede, Ph. D., presided. "Power" drew a parallel between Buddhism and Christianity, and asserted that Love will be the force which will bring about peace. He did not wish to make idle prophecies but to emphasise the fact that there was one safeguard for mankind against calamities and that was to awaken the spiritual self within which would awaken love for humanity.

On the invitation of Mrs. Dawson Scott and the Council of the Survival League, a conversazione was held on Friday evening last week at McKenzie House, Alexandra Road, London. There was a large gathering of friends old and new and the occasion was greatly enjoyed.



## REINCARNATION DEBATED

There was a large attendance at the Grottrian Hall, London, on Saturday, to listen to and take part in a debate on "Whether Reincarnation is a reasonable proposition."

Mrs. St. Clair Stobart, who led for the affirmative, said reincarnation was the other half of Spiritualism, because whilst Spiritualism dealt with the conditions after death, reincarnation dealt with the progress of the soul before physical birth. Her arguments were chiefly philosophical—one claim being that without reincarnation to explain the inequalities of life it was impossible to justify the ways of God with man. Evolution of the material body, she pointed out, had been fairly uniform among all the races of mankind: but it was perfectly obvious that mental and spiritual evolution had not been uniform—and this, she said, suggested reincarnation, which was now a scientific probability and would become a scientific certainty.

Mr. Maurice Barbanell, leading for the negative, said the theory of reincarnation was anti-spiritualistic, anti-biological and anti-everything that was sensible. Survival after death was a fact proved by evidence, but there was no proof whatever that reincarnation was anything more than a speculation which appealed to the emotions. The emergence of child genius and knowledge of strange places could be explained by spirit-control and travelling clairvoyance.

In the discussion, the majority of the speakers favoured reincarnation. One gentleman said he was quite certain that before birth he consciously chose his parents as providing the condition and environment required for the lessons he had to learn in this incarnation. Mr. Barbanell and Mrs. Stobart replied to the points raised in the debate but no vote was taken.

Mrs. Ch. de Crespigny, who presided, maintained an attitude of neutrality until after the final speech, when she announced that she had for years been a believer in reincarnation.

The financial proceeds of the gathering are to be devoted to the funds of the Spiritualist Central Council, London.

### "RED CLOUD'S" LECTURES

Those who have listened to the trance addresses of "Red Cloud" (Mrs. Estelle Roberts' Guide)—and they are to be numbered by thousands—will be glad to know that copies of the lectures can be obtained at small cost from Miss I. E. Boutcher, 82, Waldegrave Road, Teddington, Middlesex. As delivered through the mediumship of Mrs. Roberts, the lectures are characterised by sound common-sense and stimulating teaching; and it will be found that, in the leisurely process of reading, those characteristics can be more fully appreciated. An advertisement giving particulars of price, etc., appears in this issue. On Sunday evening, Mrs. Roberts is to give another trance lecture at the Queen's Hall.

### HELPFUL MESSAGES

A correspondent who says that next month he will "jump into his 90th year," writes giving interesting particulars of his psychic experiences, including messages from his wife and son through the mediumship of Miss Elfram. These messages, he says, are not written in his presence and they contain answers to questions asked by him which were quite unknown to Miss Elfram.

The correspondent says: "Many years ago I realised the wonderful truth of the Lord's Prayer: it is a synopsis of the teaching of Jesus and only requires our constant affirmation of its teaching to realise that its truths give the perfect happiness promised by Jesus."

FELICIA SCATCHERD MEMORIAL FUND—We acknowledge with thanks a donation of £5 5s. from Mrs. J. Hewat McKenzie.

## RAY'S AND REFLECTIONS

Population, we are told, is always regulated by its means of subsistence. In that way, I suppose, the community of rogues will at last die out through the increasing scarcity of its "means of subsistence" in the way of fools. As for the psychic swindler he will be left literally without "a ghost of a chance!"

\* \* \*

Lately I was introduced to a vegetarian cat, which I was assured, feeds heartily on grass and gets plump on the diet! Not long ago a young friend in Exeter took me to see his rabbit—a "fighting" rabbit which is a terror to the cats and dogs that seek to molest it. I suppose these things may be regarded as part of the phenomena of a wonderful age. That they were not psychic phenomena was a distinct relief to a mind at present rather over-burdened with psychical affairs.

\* \* \*

It was dear old Dr. Johnson, that bluff exponent of vigorous commonsense, who asserted that every man has a right to express his opinions and every other man had a right to knock him down for them! But that particular version of the doctrine of "The Rights of Man," I naturally take with a grain of salt, remembering that Johnson was a humorist as well as a philosopher. Of course, there is a kind of violence to which no sensible person objects. It is that kind of furiousness which is so tinged with intentional comicality that no one is annoyed. The on-lookers know that the violence means nothing—and that it is merely a harmless way of letting off steam and provoking amusement.

\* \* \*

It is said that to the subconscious mind the world is indebted for some of its greatest treasures in the way of Art and Literature. If we remember the high quality of inspiration shewn by some of the great artists, poets and orators, and also that *self-consciousness* and inspiration are complete strangers, then the statement seems highly probable. But it is evident that the subconscious region is responsible for some of the world's worst work as well as some of its best. For sheer badness, I think it would be difficult to beat certain of the "trance-addresses" and "automatic writings" which have come under my attention. Noting the windy platitudes, the floundering efforts to say something worth while in a string of tangled, turgid and tortuous sentences, I did not wonder at the prejudice in some quarters against spirit communications. Still, it may be that the flow of nonsense is a method of clearing the channels, and that the "good wine" is being kept to the last.

\* \* \*

I have known several instances of people who, being natives of one country, born and bred there, have taken up their abode in some foreign land where they felt ever so much more at home. In one case it was a Scots friend who visiting Italy finally settled there never desiring to return to his native land, for, as he said, Italy was to him more like home than any other country. I have heard these mysterious preferences attributed to reincarnation memories. But there may be another reason. In one of his books, Andrew Jackson Davis says that in the next world, in some cases, a spirit from one country finds his most congenial companionship with spirits belonging to quite another. It is a question of *spiritual affinity* outweighing all those claims of race and ancestry which usually persist for a considerable time after death. When we remember that Byron and Shelley and Keats were more Greek than English in their mental make-up, this is not so difficult to understand. And it may well be that this question of *spiritual* sympathy sufficiently accounts for such cases as I have mentioned above.

D.G.



## "ON THE EDGE OF THE ETHERIC"

By THE REV. J. LAMOND, D.D.

IT was said in ancient times "Of the making of books there is no end." If that was true of an age when printing was unknown, how much more is it true of these modern days. Certainly that section of the public who are interested in psychic phenomena have no reason to complain of any lack in the supply of books dealing with the subject. *The Edge of the Etheric* (Riders, 3/6) is an enlargement of the lecture delivered by Mr. J. Arthur Findlay before the members of the L.S.A.

What at once strikes the thoughtful reader is that Mr. Findlay—who for many years was an outstanding and successful business man in Glasgow—has reached through his investigations into Spiritualism the central position of Bishop Berkeley's philosophy. The late Professor Campbell Fraser, of Edinburgh, was the modern exponent of Berkeley's position. It is not easy by means of intellectual reasoning to reach the conclusion that a chair is not actually a chair—in other words that "things are not what they seem." But in his introductory chapters, which any reader can easily follow, Mr. Findlay demonstrates that the world of sense perception is a very limited world as compared with the worlds beyond sense perception and with which our outward material world is encompassed. In one pregnant sentence the author states:—

"Until I was able to grasp the fact that here, in this physical world of ours, we sensed ether only at certain fixed rates of vibration, and that these were infinitesimal compared with its other vibrations, I could not comprehend the possibility of another world of life and form and feature about and around us.

Mr. Findlay, it may be stated, was at one period of his life an agnostic; and it has been through his researches into Spiritualism that he has been led into a new region of thought altogether. He has been privileged to hold a series of sittings with Mr. John C. Sloan of Glasgow and the evidential results of several of these sittings have been fully tabulated.

We are all students of the ether in these days. What we thought to be empty space is the realm of the ether, and the ether is the abiding reality. This book is an introduction to this vast subject, hence its title; and is at the same time one of the most convincing statements on behalf of psychic facts that I have read. The book has greater weight as being the reasoned result of a business man's psychic investigations, written with businesslike precision; and as dealing with the problems on the basis of which every form of religion has been organised.

## "THE MAN IN THE STREET"

"What does the man in the street think awaits him in the other life?" asked the Rev. C. Drayton Thomas at Sunday's meeting of the Marylebone Association at Queen's Hall.

"The Bible draws several pictures, mostly symbolical; they help, yet the average man needs something more, and a careful investigation of Spiritualism will supply that additional want. Less selfishness and more self-sacrifice is the best preparation for the life to come. Life is progressive, ever unfolding God's purpose; He is ever appealing through His many channels for man to comprehend the 'whys' and the 'wherefores' of existence. Jesus showed us the way of life, and loving messengers are ever carrying on his message of love. Help these messengers," said Mr. Thomas, "to help you by doing all the good you can; then shall spirit communion be the priceless comfort to you which it is intended to be."

After the address, Mr. Glover Botham gave several well recognised descriptions of spirit friends, with helpful messages.

At the Grottrian Hall, Mr. Dimsdale Stocker was the speaker at the morning service and Mr. Harold Carpenter in the evening. Clairvoyance was given in the morning by Mrs. Neville and in the evening by Mrs. Estelle Roberts.

## PSYCHIC PHOTOGRAPHY

Mr. J. B. M'Indoe, President of the Spiritualists' National Union, gave a most interesting and enlightening lecture on the baffling nature of psychic photography at the British College of Psychic Science on Wednesday evening last week.

Mrs. de Crespigny, who introduced the speaker remarked that with regard to psychic photography it was similar to the ordinary facts of daily life—one might give a decision which was likely to be right, but give reasons for the decision and it was sure to be wrong!

Mr. M'Indoe said a person might be quite justified in calling a psychic photograph a fake because it was so difficult to rule out the possibility of trickery. He pointed out that communicators who wished to come in this way, if photographed—were this possible—in spirit form, would not be easily recognised by their friends on earth any more than a grown up person would be recognisable from a portrait taken in childhood. They could come in a way which could be recognised by building a temporary structure or body by moulding matter and projecting an image as they wished to appear on the plate.

Mr. M'Indoe illustrated his lecture with many interesting photographs: a clear image obtained by a clairvoyant of a child's face in a crystal; others taken by means of psychometry; one taken in the ordinary way without any idea of psychic result; skotographs obtained by simply holding the plates, one of minute writing (about 500 or more words) taken on a half-plate under test conditions held between six pairs of hands, superimposed for 65 seconds, which had to be read by means of a magnifying glass!

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Tuesday, 1st Dec. at 7.30 p.m. .. .. Mrs. F. KINGSTONE  
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Wednesday, 2nd December, at 7.30 p.m. .. Mrs. GREGG

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Tuesday, Dec. 1st at 8 p.m. Clairvoyance Mrs. GRACE COOKE  
Thursday, Dec. 3rd at 8 p.m. Clairvoyance Mrs. CHALLIS  
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Sunday, Nov. 29th at 7 p.m. After Circle. Mr. H. J. STEABEN  
Thursday, Dec. 3rd, at 3 p.m. Social  
" " " at 8 p.m. Miss JOAN PROUD  
Saturday, Dec. 5th, at 7.30 p.m. Whist Drive.

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Sunday, Nov. 29th at 11. .. Mrs. JULIE E. SCHOLEY  
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